





### Revivals.

"When a people are in peace, united together, and continue constant in prayer to the Lord for a revival of his word, they must have success."

**REVIVALS.**—There seems to be a good work going on at present in many parts of the country. Our various exchange papers bring to us the most heart cheering accounts of revivals in the North and South, East and West. At God has so highly favored our own conferences, (Pittsburgh and Erie) and the preachers, in turn, have so highly favored us with accounts of the work of grace, that we find no room to copy from other papers.—*Pittsburgh Courier.*

### TAUNTON, MASS.

**DEAR BROTHER.**—The work of God in the conversion and salvation of sinners, has been gradually progressing in this place between two or three months past, to the joy of many hearts.

For some time previous to the holding of our protracted meeting, which commenced December 5th, the quickening spirit of God was evidently operating in the church; two had obtained the precious pearl of "perfect love," and were blessed with the clear witness of the Spirit; others were impressed with the importance of a deeper work of grace, even the entire sanctification of their hearts; and considerable feeling was manifested in reference to the salvation of sinners.

You were informed by Br. Othman, who, some six or eight weeks since, gave your readers a brief notice of the state of things as they then existed in our church and congregation—that our protracted meeting was preceded, as in our humble opinion all meetings of the kind should be, with a day of fasting, humiliation, and prayer; it was a searching, solemn, interesting and profitable occasion.

Our meeting commenced well, and as it progressed, increased in interest, spirituality, and influence, and closed with the blessing of God. Some three or four were hopefully converted the first week, and about twice that number the week following, during which, we held meetings three afternoons, and every evening.

Our evening meetings since, mostly prayer and class meetings, have been very frequent and very good.

The brethren have been gradually coming up to the help of the Lord, as their faith, love and zeal have increased, often expressing desires to be sanctified wholly—"to be filled with the fruits of righteousness," that they may be prepared for more extended usefulness in the church, and finally for the habitation of the "just made perfect."

Since the first of December, between forty and fifty, including reclaimed backsliders, have professed to have obtained remission of sins through faith in Christ; and rising of forty have joined the M. E. Church on probation, nearly one half of whom are heads of families, and a number are young men, who, we ardently hope, will live for God, and be instrumental in promoting the interests of His advancing kingdom.

Within a few weeks, a number of our Sabbath school pupils, have manifested a desire to obtain "the pearl of great price," and three or four, have we trust, given their hearts to the Saviour. Our Sabbath school, by the way, is in a prosperous state; two Bible classes, one of each sex, including a number of the converts, have recently been formed, and are doing well. All praise and glory be given to God.

We are still praying, preaching, watching, and fasting, to the end that souls may be saved from death! eternal death!

"Lord increase our faith," keep us low and humble before thee, endow us with wisdom to win souls, and give us to see thy salvation continually, for Jesus' sake, Amen.

Taunton, Feb. 20.

W. DWIGHT.

FOR ZION'S HERALD.

EAST WEYMOUTH, MASS.

**BR. BROWN.**—The Lord has blessed, and is still refreshing our church and people in this place. The church has been rising in spirituality for some time, which prepared them for a successful extra meeting, which commenced on the 30th of Jan. The Lord was sensibly present at its commencement, and each succeeding meeting was increasingly powerful. We were, and still are, blessed with great unanimity of feeling and effort in the cause of Christ. A spirit of speculation was perhaps never less known, on a similar occasion. No one seemed to inquire, or have the least anxiety who should preach, only that the Lord would sanctify his people and save souls. Parents were much concerned for their children, and publicly asked prayers for them. The brethren were laborers; and each seemed to perform his part in its proper spirit, time and place. We wish to be grateful for crumbs, but cry for larger supplies of the children's bread. About fifteen have been converted and reclaimed, and a spirit of conviction still rests on the people. We are expecting and praying for more glorious displays of divine grace in the salvation of sinners.

Affectionately yours,

B. F. LAMBOLD.

East Weymouth, Feb. 19.

FOR ZION'S HERALD.

SCITUATE, MASS.

**BR. BROWN.**—I would contribute a little, though but a little, compared to the thousands which have been recently reported in the Herald, who have been brought into the kingdom of Christ. We have been trying to establish the old land-marks of Methodism in Scituate. The Wesleyan and Abbot's plain style of dispensing the word, the doctrine of immediate salvation, has been regaled, and the revival of the primitive mode of conducting and attracting bands, and classes of sinners, have been signally owned and blessed by God. The church has arisen in spirituality—it is well united, and an inquiry is going forth among many, "What shall I do to be saved?" We have received on probation, thirteen within a few weeks, and a number of others will probably unite soon. We have used no extraordinary means, but we are striving to be uniform in all our work, doing one work, and not having another good work undone. Which member of the whole body has been the most efficient, we cannot tell; we have all pulled, and pulled altogether. Brethren, pray for us, that this work may not cease until victory shall turn on the side of truth.

Very affectionately yours,

I. WASHBURN.

Scituate, Feb. 12.

FOR ZION'S HERALD.

SOUTH YARMOUTH, MASS.

**BR. BROWN.**—God still favors us with his gracious presence. We have just closed a protracted meeting in this place, which resulted in the conversion of several souls, and the reclaiming of a number of backsliders. Since Conference, there have been but few on sick, twenty-four, and in full conversion twelve. The prospect is good for a general work. To God be all the glory.

G. W. STEARNS.

Feb. 22.

FOR ZION'S HERALD.

MONSON, MASS.

The Lord is reviving his work in this place. Different denominations are engaged in the work. I should think more than fifty persons have already experienced religion, and the work seems only to have commenced. Yesterday in the afternoon, sixteen were at the altar for prayers, at the chapel.

J. W. LEWIS.

Feb. 19.

### CONCORD, MASS.

**BR. BROWN.**—The Lord has begun to revive his work in Concord, Mass. We have had preaching there three Sabbaths, and the congregations thus far have been large and serious. We have held our meetings in the Lyceum Hall, situated in the centre of the town. At the close of the third service, last Sabbath, ten arose and requested to be remembered in prayer.

Concord is an important place; we have there a few warm friends. It is to be hoped that the brethren in the ministry in that vicinity will feel interested, and try and make their arrangements so as to afford them a Sabbath-day's preaching, whenever they may be called upon.

Malden Centre, Feb. 22.

FOR ZION'S HERALD.

NEWBURYPORT, MASS.

**BR. BROWN.**—The good work of the Lord progresses gloriously at present in this ancient town. Between forty and fifty were at the altar last evening. It is impossible for me now to state the number of conversions. The other denominations in town are sharing in the work.

The Lord is also favoring Br. Tracy's church with a powerful and good work. More soon.

Yours, &c.

J. H. HASKELL.

Newburyport, Feb. 13.

### EDGARTOWN, MASS.

The Lord is gracious to us in this place. Numbers of the church are much quickened and revived. In a place about four miles from the village, the Lord has wrought wonders within a few weeks, and ten or twelve promises to have found grace in God. There are nearly all the adults who were not before professors of religion. We are in expectation of seeing the glory more fully revealed. Amen, even so, come, Lord Jesus.

Years, in Christian bands, A. KENT.

Feb. 25, 1838.

### WILLIMANTIC CIRCUIT, CONN.

**MR. EDITOR.**—The long expected and prayed for time has come. God has appeared in the behalf of his Zion on this circuit. In South Coventry we are witnessing the wonderful displays of his power in the salvation of souls. In a short time, about twenty have been brought to the saving knowledge of divine truth, and still the anxious soul is witnessing the tears of mourning sinners. The work is among the aged, middle aged, and the youth.

It first commenced in the family of Mr. Parker, a class leader, and a faithful man in the church of Christ, and one who believes religion has a body, as well as a soul. His eldest son was the first who found peace in believing. He went like a blazing comet through the neighborhood, and deep conviction rested on the minds of the people. During a short visit from Br. Walker, a preacher on Franklin circuit, Br. Parker's family, six in number, were all converted, and others in the neighborhood, which multiplied the number to fourteen, including some who belonged to Baptist families. This has procured me an interview with a Baptist preacher, who appears to be a child of God. We hope he will be the means of doing good, and that too among his people.

It gives us no small happiness and various excitements on this circuit, to see one raised on the subject of religion. And it appears to be pretty general among the people on this part of the circuit.

The work appears to us just commenced. You will therefore hear from me again.

SILAS LEONARD.

Willimantic, Feb. 16.

### UNCASVILLE, CONN.

**BR. BROWN.**—It may rejoice the friends of our common Zion to hear, that while the Lord is pouring out his Spirit in other places, he has blessed us at Uncasville. We are situated here, much as our friends are at other factory villages, as it respects holding extra means of grace. We could do nothing of the kind in the day time, but little in the evening until after eight o'clock. Thus circumstanced, we began our meetings, and blessed be God, we have not labored in vain. The church is evidently on an exalted ground. Pleading has seized the wicked—our altar has been filled with mourners, and about thirty souls have been converted to God.

Many thanks are due to those brethren in the ministry who so readily came up to our help. Our class meetings, prayer meetings, and meetings on the Sabbath are well attended. For myself, I feel "to thank God and take courage." Our prayer still is—

"O Jesus ride on till all are subdued,  
Thy kingdom make known, and sprinkle thy blood;  
Display thy salvation and teach the new song,  
To every kindred, and people, and tongue."

Feb. 9.

W. WILKIE.

### CENTREVILLE, R. I.

**BR. BROWN.**—The Lord is still pouring out his Spirit upon us, on this circuit. There is hardly a village in which there has not been some souls converted. We think more than thirty-five have passed from death unto life in this village; some of them are S. S. scholars, and quite young, while others are heads of families. O, may these tender lambs receive all that watch-care they so much need. The work is still spreading. At the Lipitt, it has commenced with power. At Greenville, it spreads itself over the whole on the hearts of the people. At Wickville, our Baptist brethren have recently held a four days' meeting with good success. None have yet joined with any church, and doubtless the different orders will share, as we have all labored together in the common cause. O, it has been a pleasing sight, to witness the union among brethren. May this continue, and revivals will follow.

Yours in the bonds of a laborious gospel.

S. PALMER.

Feb. 22.

### STRATFORD AND COLEBROOK CIRCUIT, N. H.

When I look around upon our happy country, and see what God is doing among the people, it brings to my mind Elijah on the top of Mount Carmel, sending out his servant to look toward the sea—six times he looks, and there is nothing to be seen; on the seventh there is a cloud about the size of a man's hand, and then the clouds spread themselves over the whole heavens, and a mighty shower descends to refresh the thirsty land. So it is now. A few years since, a small cloud of mercy was seen rising, as it were from the sea. Now it "hangs over all the thirsty land," and the Lord has already poured out the spirit of his love. Was there ever known so great and general a work of God in our land as we now live to see? The refreshing shower is now falling from every direction; and at a time, when infidelity is making powerful efforts to subvert and overthrow the institutions of our holy religion. Surely the Lord reigneth, "let the earth rejoice."

And when I see the work of the Lord breaking out in our schools, academies, and colleges, it makes me think of Elisha's putting the salt into the fountain of water at Jericho. This is purifying the fountain, and will in fact send forth a pure and powerful stream to fertilize and enrich the whole land. It is no small consolation to see our large Atlantic and commercial cities, which exert so great an influence

over the surrounding country, taking the lead in these great revivals of pure religion.

While the showers of grace have been falling upon other towns, God has not been unkind to this one, but has begun a good work in this region.

The prospect is brightening. There is a seriousness generally through the circuit, and we are encouraged to pursue our labor. This circuit is extensive, commencing in Maine, extending through the north part of New Hampshire, one hundred miles in Vermont, and passing the province of Lower Canada. As it regards the means for revival upon this circuit, we have had nothing but our usual means. We spent the fore part of the year attending to our good rules, regulating, and preparing for battle, and Zion is now coming up out of the wilderness, leaning on the breast of her beloved, shining forth as the morning, clear as the sun, fair as the moon, and as terrible as an army with banners, and victory is turning in the side. Scores have been reclaimed and converted since the commencement of this conference year, and twenty-two have joined class. The Lord is triumphing gloriously. May the victory of the cross be still extended until the last descendant of apostate Adam shall bow to its mild sceptre.

CHARLES OLIN.

Colebrook, N. H., Feb. 14.

### Missionary.

[From the Christian Advocate and Journal.]

### MISSIONARY MEETING OF THE NORTH CAROLINA CONFERENCE.

The N. C. Conference Missionary Society was held on Saturday, the 3d inst, and arrangements for the coming year were made, and the following followed. The population of Greensborough, where the conference held its session, is about fifteen hundred. The court house, in which the meeting was held, is not large, nor very convenient for such an occasion. The meeting was opened by singing and prayer, by Bishop Morris—after which the treasurer's report was read, which showed that nearly eleven hundred dollars had been raised in the course of the year, from the several circuits and stations, which sum, though small in comparison with what has been raised in some other conferences, will appear considerable, when it is remembered that this was the first year of their existence as a conference, and that they had no conference society formed.

The meeting was addressed by Bishop Morris, Rev. E. Wadsworth, Rev. H. G. Leigh, Rev. J. Early, and several others. The grand object of all the speakers was to bring the great missionary subject before the audience in such a manner as to enlighten their understanding and make them sensible of their obligations—and in this they were eminently successful, as results will show. Br. Early, in continuation of his address—for it was principally on the subject of giving, and one in which he appears to be deeply skilled—proposed to any gentleman or lady, or any number of them, to pay \$100 each for the benefit of the Missionary Society—and the next morning the next named \$50. No response. Next \$20—but all were silent. He then named \$10, and led the way by placing \$10 on the table—when a most animating and pleasing scene ensued—the whole assembly seemed moved, not in their feelings only, but in their hand and pocket books and purses. Some, who had prepared change for the collection, usual on such occasions, became ashamed of the amount—it was so small—(as one lady confessed to my hearing the next day)—and sent in their reticules, their hymn books, watches, pencils, and even spectacles, as pledges for \$5 and \$10, to be redeemed the next day. When the excitement appeared to abate a little, a brother arose and made a most spirit-stirring appeal to all present, to come up to the aid of the missionary cause—and proposed to be one of ten to raise \$100, in addition to what he had already been already pledged for. His proposition took with the people—so nearly as soon as the money could be handed over, double the amount of his proposition was raised.

A brother, tall and of rather sickly appearance, and evidently imbued with the Holy Spirit, rose up in the congregation, and addressed himself to the listening audience in a most pathetic and powerful appeal in behalf of the noble cause in which we were then engaged. He held in his hand a \$5 note, and said, "I have in my memory verses me," "This is all the money I have; and although I expect to be appointed to a circuit and have no horse—nor do I know how I am to obtain one—I cheerfully give this, and would cheerfully give more if I had it." Said Col. B. from the congregation, "You shall have a horse, if I have to provide one at my own expense;" and before he took his seat he had twice the amount he gave put into his hands. He then rose the next morning, taking a man, not a professor, had raised a sufficient sum to purchase him a suit of clothes.

When it was supposed we had collected all we should receive, (and most seemed satisfied—for the amount already exceeded our highest expectations,) a brother, longer in the ministry, and well known in the Church, arose and proposed to be one of ten to raise \$200. Another got up and observed, it had been decided to give \$1000 in the name of the conference, to enlist the ladies in the cause of missions; that in many instances they were more successful in raising funds for the support of this cause than gentlemen—that he had been for some time holding a \$10 note in his hand, hesitating whether to constitute himself or wife a life member of the North Carolina Conference Missionary Society, but had concluded, as they did not both him separated, to double the sum and give it himself, and he then handed over a \$100 note. Another, who had already paid \$10, said he did not like to have it thought that brother—loved his wife better than he did, and begged the privilege of making her a life member. And now, although it was between ten and eleven o'clock, the flame which had risen high, and melted almost every heart, broke out anew, and exceeded, if possible, its former limits, and many came forward, and constituted themselves life members of the society. The sum, until, I should judge, about \$300 were raised on this proposition. Some threw down their purses with all they contained, and only seemed to regret that they did not contain more. And what added greatly to the interest of the occasion, all that was given appeared to be given cheerfully, not grudgingly—and the next day, after they had had time for reflection, I heard many express themselves in terms of the highest satisfaction on account of the doings of the previous evening, and the part they had acted.

The best impression in favor of the missionary cause appeared to be made on the minds of the citizens of Greensborough; and, if I judge correctly, they felt themselves richly rewarded for their hospitality and liberality in entertaining the members of conference, and numerous visitors in attendance on the occasion. The preachers, unless I am greatly mistaken, will go to their several fields of labor more in the spirit of missionaries than they have been accustomed to feel. The result will be, they will talk and pray and preach more on this subject; and I should not be surprised, if at their next session, North Carolina conference should not only far exceed what she has done the past year, but equal her elder sisters in forwarding money to evangelize the world.

On counting up, we found the amount raised, including a box of jewelry, to exceed \$1200—a larger sum, I am induced to believe, than was ever raised under similar circumstances at a missionary meeting. To God's name be all the praise, who, I verily believe, inspired the speakers to speak and the people to give! In much praise. I remain your affectionate brother and fellow laborer.

G. LANE.

Religio, N. C., Feb. 10.

P. S.—The following interesting incident was not thought of at the time of writing the above. A lady present, who had received from her husband, on the day of her marriage, a piece of gold, which she had preserved with great care until that evening, when on leaving the missionary claims set forth in such glowing colors, her feelings and her judgment prompted her to cast it into the treasury of the Lord.

G. L.

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G. L.

### A CORRECTION.

[We have received a letter from the writer of the articles headed "Roman Catholics in the Valley," requesting us to correct an error which he made in his first number. This letter was written before his second number appeared, as in that paper the correction was made; but as the letter contains some additional interesting information, we publish it.—ED. HER.]

**BR. BROWN.** I was partly led into the error contained in my statement, by the representation of the Presiding Elder on the District where two of the priests reside. Such is the obscurity of their character, that though they have been living for some length of time within thirty or forty miles of this place, I had been told by many of the old settlers that there were no Roman Catholics in this part of the country. And the Presiding Elder alluded to, has no doubt been led into the same error, from the fact, that except among the Canadian French, the only Roman Catholics in the places in question, with whom Protestant Americans have but little intercourse, such priests are but little known, and are rarely ever spoken of. A very intelligent gentleman of my acquaintance, who was the first to inform me that there were such priests in this part of the State, told me that he held a conversation with one of them on the subject of religion, and was perfectly astonished to find him entirely ignorant on every essential point upon which they conversed. I asked him if he thought such a priest was calculated to wield an influence so extensive as to become dangerous to our liberties, which question was considered by my friend too ludicrous to call for a serious answer.

Since writing the number containing the statement I wish hereby to correct, I have visited the northern part of the State, and have found that there are two priests within the State, and one who occasionally attends a congregation at Galea, who resides in Wisconsin Territory. One of the resident priests is at Chicago, and the other near the southern termination of the Illinois and Michigan Canal, each of whom attend mainly to the Catholic Irish and Germans who labor on the canal.

I wish to be precise on this subject, and bring all the facts in the case to the light. But while I am free to state these additional facts, and going to some degree to vary the one statement in my first communication on the general subject, yet I do not regard the change made, as any thing affecting the general result. These four or five men, priests, most of them foreigners, have little or no influence when looked upon as affecting this great Valley, in a moral or political point of view. Indeed, we regard their influence, on those over whom they take special charge, as favorable to the moral, and consequently to the political interests of the country.

Desiring that every statement made in my communications may be strictly correct, you will oblige me by giving this correction to the public.

Yours, very respectfully,

BENJ. T. KAVANAUGH.

Lebanon, Ill., Jan. 29th, 1838.

### FOR ZION'S HERALD.

"I COULD NOT KILL A MAN."

**MR. EDITOR.**—Many will undoubtedly long remember that indefatigable and pious man of God, the Rev. JESSE LEE. In point of labor, zeal, and devotedness to the cause of God, he is excelled by a few. His name is associated with the rise of Methodism in many places in New England, as well as in other parts of our country. Especially is it the case in Boston and Lynn. About fifty years ago, many in those places, by his pathetic, painted and truth. Some of them, we believe, are still living. As long ago as 1790, he seemed to have embraced nearly the principles of the "Peace Societies" of the present day. Taking life in war, he considered not only unauthorized, but wholly at variance with the gospel. The following is his own language:—

"I weighed the matter over and over again, but my mind was settled; as a Christian and as a preacher of the gospel, I could not fight. I could not reconcile it to myself to bear arms, or to kill one of my fellow creatures; however, I determined to go, and to trust in the Lord, and accordingly prepared for my journey."

"Wednesday, July 19th, 1780, I set off early in the morning, and travelled about sixteen miles to Mr. Hines. In the afternoon we had much conversation on spiritual matters, and in the evening felt my heart more engaged with God in prayer than usual. I felt my dependence upon God, and though I believed that great difficulties lay before me, yet I resigned myself into the hands of God, and I felt assured that he would protect and take care of me."

"I did not join the army till the 29th. On the evening of that day I came in sight of the camp, and was soon called on to parade, and orders were given for all the soldiers to be furnished with guns. I then lifted up my heart to God, and brought him to take my case in his hands, and support me in the hour of trial."

"The sergeant soon came round with the guns, and offered me one, but I would not take it. Then the lieutenant brought me one, but I refused to take it. He said I should go under guard. He then went to the colored, and coming back brought a gun and set it down against me. I told him he might as well take it away or it would fall. He then took me with him, and delivered me to the guard."

"After a while the colonel came, and taking me out a little way from the guard, he began to converse with me, and to assign many reasons why I should bear arms; but his reasons were not sufficiently cogent to make any alteration in my mind. He then told the guard to take care of me, and so left me."

"Many of the people came and talked with me, and pitied me, and would leave me with tears in their eyes. We lay encamped at a tavern a few miles from the site of what was afterward the seat of government of North Carolina. After dark, I told the guard we must pray before we slept; and, having a Baptist under guard, I asked him to pray with me. He did. I then told the people if they would come out early in the morning, I would pray with them. I felt remarkably happy in God under all my trouble, and did not doubt that I should be delivered in due time. Some of the soldiers brought me some straw to lay upon, and offered me their blankets and greatcoats for covering. I slept pretty well that night, which was the first and last night I was ever under guard."

"Sunday, 30th.—As soon as it was light, I was up, and began to sing, and some hundreds of the people soon assembled and joined with me, and we made the plantation ring with the songs of Zion. We then knelt down and prayed; and, while I was praying, my soul was happy in God, and I wept much, and prayed loud, and many of the poor soldiers also wept. I do not think that I ever felt more willing to suffer for the sake of religion, than I did at that time."

"A little after we were done prayer, Mr. Thomas, the tavern-keeper, came out and talked with me, and told me he was in bed when he heard me praying; that he could not refrain from tears; and he had called to see me, and know if I would be willing to preach to them that day, it being the Sabbath. I told him I would preach, provided he would procure a block, or something for me to stand upon, which he readily promised to do. I told him, without wishing him to go to the colonel, for we had no

higher officer among us, and obtain leave for me to preach; which he did, and liberty was granted. It is but just to state, that Colonel Brn" was a man of great humanity, although a profane swearer. When he heard that I was about to preach, it affected him very much; so he came and took me out to talk with me, on the subject of bearing arms. I told him I could not kill a man with a good conscience; but I was a friend to my country, and was willing to do anything that I could, while I continued in the army, except that of fighting. He then asked me if I would be willing to sign their baggage wagon. I told him I would, though I had never driven a wagon. He said their main cook was a Methodist, and could drive the wagon when we were on a march, and I might lodge and eat with him; to which I agreed."

"He then released me from the guard, and said when I was ready to begin meeting, I might stand on a bench by his tent. When the hour arrived, I went under the trees, and took my text in Luke xiii. 3. 'Except ye repent, ye shall all likewise perish.' After I had been speaking awhile, it began to rain, and we were under the necessity of going into the house, where I resumed my discourse. I was enabled to speak plainly, and without fear; and I wept much endeavoring to declare my message. Many of the people, officers as well as men, were bathed in tears before I was done. That meeting afforded me ample reward for all my trouble. At the close of the meeting, some of the gentlemen went about with their hats, to make a collection of money for me, at which I was very uneasy, and ran in among the people, begging them to desist. I could not at that time be willing to receive any compensation for preaching. I thought if the people could afford to sit and hear me, I could well afford to stand and preach to them. I felt my heart humbled before God, and was truly thankful to Him for the grace communicated to my soul at that time. I had no doubt but that all things would work for my good."

"On Monday I took my charge of the wagon, and felt much resigned to the will of God."

"Thus I continued to preach as I went from place to place, the Lord accompanying the word with power to many hearts. One day at Charlotte, while having an engagement with the enemy, when a number were killed, some of which were engaged in the baggage wagons, the Colonel rode up, and said to me, 'Well, Lee! don't you think you could kill now?' I told him I could fight with switches, but I could not kill a man."

And how could he with the solemn command of Jehovah before him? He felt the force, as well as understood the meaning of the declaration, "My kingdom is not of this world; if it were of this world, then would my subjects fight." Because a large number were engaged in this destructive business, did not render nugatory the positive command, "Thou shalt not kill." This is the word, and must stand the same through all ages! That of it, Christian reader.

Manchester, Conn., Feb. 7.

FOR ZION'S HERALD.

DR. A. B. SNOW.

**MR. EDITOR.**—Permit me to present my compliments to Dr. Snow, together with the assurance, that I have been highly entertained with his late productions on slavery, abolition, republican liberty, &c. We certainly have reason to be thankful, that the Herald has such an able correspondent—one who writes in such a sweet spirit—and who is so fair, candid, manly, and logical. It is to be hoped, that he may find time to enrich the columns of the Herald, often, with the productions of his able pen. To him men of such gigantic minds, rising up from among our lay members—men so well versed in the science of "republican liberty," and who take so much interest in the "civil and domestic institutions" of our country, particularly of the South—men who engrapple with the most difficult questions—and who can make an opponent say any thing they please, just putting words in his mouth, and then charging them upon him. All this must be ominous of coming good to our church.

Happening to step into the printing office on business this evening, I took up the Herald for next week, the outside of which was printed, and the first page nearly covered with an able article from Dr. Snow. Having read it, and feeling its great length might be rather discouraging to your readers, I might be tempted to bespeak for it that attentive perusal, which it so richly merits.

In my last reply to the Doctor, I requested him giving my sentiments, to do it in my language; but in some seven columns, which he has since written, he has, I believe, quoted only a part of one sentence of my language, though he has attributed to me a great many things in his own language, and "dressed them upon me." So I suppose we must admit that he has proved, that they are my real sentiments.

The Doctor's great partiality to his own language, probably arises from its uncommon richness and strength. He will however please excuse me, if I do not reply to him for some time to come, as I am presently very much pressed with more important matters. I must take a little time to attend to the D. D. as







## Poetry.

## TIS WINTER, WINTER FAR AND WIDE.

'Tis winter, winter far and wide,  
'Tis winter, winter far and wide,  
And icy winds are blowing;  
And thick, and thick on every side

'Tis ever, ever snowing:  
Well, let the storm beat dark and wild,  
The spring will come so soft and mild,  
The earth with buds bloom brightly,  
And summer's breeze blow lightly.

How desolate the hill and field,  
Away the flowers have faded;  
To winter's blast their beauties yield,  
And all their charms are wasted:  
The trees will soon again be green,  
The beauteous flowers again be seen,  
The earth with buds, &c.

The stream is frozen in the vale,  
And still the insect's thrumming;  
Oh, where is now the nightingale,  
And where the bee, soft hum ming?  
The waterfall will wake again,  
And bird and bee renew their strain;  
The earth with buds, &c.

Oh, dark and chilly is the night,  
And long before the dawning;  
As if it were the Sun's delight,  
To rob us of the morning:  
We care not for the night so long,  
For soon will come the days of song,  
The earth with buds, &c.

The chilling frost conceals the ground,  
And snow so deep is lying;  
Without a pleasant sight or sound,  
The day of life is flying:  
The stormy wind pass away,  
And warm will be the spring-tide ray,  
The earth with buds, &c.

## Biographical.

FOR ZION'S HERALD.

Died, in Fairhaven, Jan. 21, 1838, PHEBE, consort of Dr. William W. Taber, aged 51 years.

Sister Taber experienced religion, and joined our church, near thirty years ago, under the labors of Rev. E. Kibby; but in a few years, having lost her first love, and being too successfully opposed, she left the church, and remained in a backslidden state until four years ago, when she returned to "the Shepherd and Bishop of souls," and again offered herself to the M. E. Church, of which she remained a worthy member until she was suddenly removed to the church triumphant.

She was well as usual until the day she died, yet she often expressed a conviction, that she had not long to live—that she should be suddenly removed, &c. The solemn remarks she made in class-meeting the Tuesday evening before her death, will not, I think, be soon forgotten.

She was living with her third husband, who, though left to mourn her loss, has the pleasure of reflecting, that instead of opposing her, they have ever lived in view of a solemn separation, and a final meeting at the judgment seat of Christ.

N. Fairhaven, Mass., Jan. 24.

FOR ZION'S HERALD.

Died, at Stratham, N. H., Dec. 9th, 1837, Mr. SAMUEL G. LANE, aged 25, a member of the Junior class in Bowdoin College.

The subject of this brief notice, experienced religion in 1826, and became a member of the M. E. Church. Being early desirous of accomplishing all possible good while on earth, he resolved on securing a liberal education, and entered college in the fall of 1835. His health began to fail very soon after becoming a member of college, and early last spring, he was under the necessity of returning home, in order, if possible, to recruit his enfeebled system, intending to embrace again, as soon as might be, his beloved pursuits at Bowdoin. But, alas, he was compelled, as has been the case with many unfortunate students, to close up his studies, to be resumed no more. The ravages of disease soon convinced him that his sands of life were fast numbering up, and his fond hopes of a long and happy day of usefulness on earth, died in his heart. As he glanced his eye over this world of sin, he wept that he might not tarry for a little time, to benefit his dying race; yet, through his tears, he looked away to brighter scenes, and was willing to be gone.

To portray the character of Samuel, would be little else than to repeat what is often said and written of the excellent that have died. He was remarkable for his mild and amiable disposition, as also for the unaffected simplicity and loveliness of his manners. His piety was unobtrusive, yet manly—mild, yet firm—unimpassioned, yet unwavering and active. It was the pure and gentle flame, emitting constantly its delicious rays, increasing at the last to untold brilliancy and splendor.

If in the features of his mind, he might not be ranked among the most brilliant and showy, still may it be said of him, that he possessed in no ordinary degree, those intellectual qualities to which we are accustomed to refer, as being of much greater consequence to mankind. He was a strong and efficient mind, diligent in application, patient in investigation, sound in judgment, well balanced by discipline, and rapidly advancing in improvement. I once rejoiced in the prospect of hailing him in future days, not only as a dear and valued friend, but also as an efficient associate and fellow laborer in the cause of learning and religion. The prospect is perished. That beautiful star has faded from the earth—faded away into the light of everlasting day!

His last days were blessed. His dying strength was exerted to the utmost for the benefit of those who came to visit him in that mortal sickness. As death approached, it was welcome—more than welcome, and his sun went down at length, without a cloud.

Rest thee, my brother, rest,  
Thy troubles o'er,  
Dwell now among the blest  
Forever more!

C. ADAMS.

Newbury, Vt., Feb., 1838.

## CHILDREN, OBEY YOUR PARENTS.

The jail was a large gloomy looking stone building. The windows were made strong by great iron bars fastened across them. But the inside was most gloomy. It was divided into very small rooms, only five feet wide, and eight feet long. Each room had a cross bar iron door, with strong bolts and locks, and when the jailer opened or shut the door, the hinges grated frightfully on the ear.

In one of the rooms in the jail, was a young man about twenty-eight years old. He had been found guilty of making and passing bad money, and the judge had said that he must go to the State Prison, and stay there as long as he lived. But he was so sick, that he could not be moved to the prison.

Poor fellow! Once he could play in the green fields, down by the cool spring, or under the shady trees around his father's house; or when he was tired, he could come home and lay his head upon his mother's knee and rest himself, or if he was sick, she would sit by his bed and kindly nurse him. But now how different, shut up in a dark and gloomy jail, with no one to care for him, and all around him cursing and swearing, and making horrid noises! Oh, he felt very wretched. Said he,

"I shall never be able to go to state prison, I am too sick. Oh, if I was only ready to die, it would not matter so much."

"And are you not ready to die?"

"O, no," said he, "I am afraid to die."

"But why are you afraid to die?"

"Because I am such a sinner."

"Well, but there is hope and mercy and salvation for sinners, for the greatest of sinners, in Jesus Christ."

"I have no hope: you may talk to me about Christ, and about hope and salvation, but I know there is none for me, and that makes me afraid to die."

I talked to him some time about his father; and when I spoke of his mother, then his lips trembled, and a single tear stole down his burning cheek.

"Was not your mother a Christian?"

"Oh, yes sir, and a good woman she was; and many a time, has she warned me of this."

"And you have had good religious instruction, kind Christian parents, who no doubt often prayed for you, and taught you to pray?"

"Oh, yes sir."

"Then why is it that you are here?"

Said the poor dying man, "I might answer it all in one, I did not obey my parents!"

These were the last words he spoke to me, for after saying a few words more to him, I came away, and could not help thinking of his awful condition, and of the reason which he gave me for being in that dark and gloomy jail.

"I DID NOT OBEY MY PARENTS!"—Ch. Intel.

FOR ZION'S HERALD.

## SHORT SERMON.

"The end of those things is death."—Rom. vi. 21.

The apostle directs the minds of his Roman brethren, in this chapter, to two different characters, both of which, he showed they were by experience acquainted with, to stimulate them to the Christian, or righteous character—the opposite of the one they had been; he declares the consequences, or final issue of each. The former "is death;" the latter, "everlasting life." It is to the former our text refers, and in examining it, we propose to submit two inquiries.

1. What is not meant in the text? We answer, a literal death is not meant, which assertion, we will now prove to be true.

1. Because as sin is the cause of death, these having forsaken sin, could not be subject to death. For the Scripture declares, John xi. 26, "Whosoever liveth and believeth on me, shall never die." But Christians, as all others, are subject to death, therefore this is not a literal death.

2. But again, the death here is put opposite to life in the context. This life, is termed *everlasting*: which, to make the comparison even and just, must be understood as belonging to the one, death, as to the other, life.

3. If the term be understood simply to imply the dissolution of the body, then has the Christian no advantage over the sinner; for, after death all would be equal. But we are informed "that godliness has the promise of the life to come." What is the opposite of life here? Death. The advantage then to the Christian, is the avoiding of the portion of the wicked, which is death. But, as above remarked, this literally cannot be avoided; hence the term does not imply a literal death.

4. But if he said the apostle meant, that by doing "these things," they would thereby either finish, or shorten their lives, then it must not be forgotten that by embracing Christianity, they would not prolong them, inasmuch as the moment they became the followers of the despised Nazarene, they became exposed to the most violent persecution, and were put in "jeopardy every hour." Indeed, they were not so likely to live by professing the doctrines of the apostle, as they were in their unconverted state. Therefore, this was not a literal death.

5. But did the apostle tell them, that by embracing Christianity they would thereby endanger their lives? And yet, with how much more propriety could he say, if this is understood to mean a literal death, the end of these things, i. e. professing Christianity, is death. But did he thus do? No! He pointed them to everlasting life, as the result of a continuance in having "their fruit unto holiness," which leads us by parity of reasoning, to conclude that the opposite, the end of wickedness and sin, is not a literal death. Having as I think, satisfactorily proved that this, viz. a literal death, was not meant by the apostle, I proceed to inquire,

II. What is meant in the text? A spiritual death to come, or future. Let us then substantiate this by a close reference to the text and context.

1. As a separation of soul and body is death, so the separation of life from the soul is its death. Happiness is the sole supporter of spiritual life. Take this from angelic and heavenly beings, and they die. God is the only source of it, truly and properly speaking. Hence, as every wicked soul is separated from God, death is the consequence, and this is in proportion to the degree in which we are removed from him. Hence, this death is spiritual, as it is the consequence of separation from God.

2. This death consists not in being tormented in a literal flame of fire, although these expressions give us a faint idea of what it is, viz. anguish, pain, remorse, sorrow, misery, in one word, in the most complete state of unhappiness conceivable. As spiritual life is a state of perfect happiness, so on the contrary, spiritual death is a state of the most perfect unhappiness.

3. Carry out the idea of the text, and we have a future state presented to us; and this death is that future state,—*"the end of these things."* It is not now taking place, strictly speaking—it is not in life, but the end, the completion, the closing up,

the extreme point, the summing up of the whole, is death—a separation from happiness, from God, and consequently a weeping, wailing and gnashing of teeth—terms expressive of the most inconceivable state of wretchedness and misery.

4. And by a reference to the context, if there be any justness or fitness in the comparison, we must conclude this state of misery implied in the term death, to be endless, or everlasting, because the end of holiness and piety, is *everlasting life*.—And if we conceive from a fair view of the text and context, any thing short of an endless state, then we know not how to interpret language, and we may be led to suppose that even the everlasting life may have limits. But to close our remarks.

5. We observe, that the whole of this is comprised in "everlasting destruction from the presence of the Lord, and from the glory of his power." Mark! not from his power, but from the *glory* of it. "O wretched state of deep despair." This is spiritual death. This is the death awaiting every impenitent sinner, if found so at life's termination.

## IMPROVEMENT.

1. If sin has so fearful a result, shall we continue in it?

2. How great the danger of those who trifle with these things. May we properly appreciate them, and act accordingly. Amen.

## EVANGELIUM.

Jan. 15, 1838.

## FLETCHER OF MADELEY, COMPARED WITH BRAINERD.

In referring to the works of the Rev. Robert Hall, we have been attracted by the following eloquent description of the character of Fletcher, of Madeley, in comparison with that of Brainerd.

"The life of Fletcher, of Madeley, affords in some respects a parallel, in others a contrast, to that of Brainerd; and it is curious to observe how the influence of natural temperament varies the exhibition of the same principles. With a considerable difference in their religious views, the same zeal, spirituality of mind, the same contempt of the world, is conspicuous in the character of each. But the lively imagination, the sanguine complexion of Fletcher, permits him to triumph and exult in the consolatory truths and prospects of religion. He is a seraph who burns with the ardors of divine love; and spurning the fetters of mortality, he almost habitually seems to have anticipated the rapture of the beatific vision. Brainerd, oppressed with a constitutional melancholy, is chiefly occupied with the thoughts of his pollutions and defects, in the eye of infinite purity. His is a mourning and conflicting piety, imbued with the spirit of self-abasement, breathing itself forth in 'groaning which cannot be uttered'; always dissatisfied with itself, always toiling in pursuit of a purity and perfection unattainable by mortals. The mind of Fletcher was habitually brightened with gratitude and joy for what he attained; Brainerd was actuated with a restless solicitude for further acquisitions. If Fletcher soared to all the heights, it may be affirmed with equal truth that Brainerd sounded all the depths of Christian piety; and while the former was regaling himself with fruit from the tree of life, the latter on the waves of an impetuous sea was 'doing business in the mighty waters.'"

"Both equally delighted and accustomed to lose themselves in the contemplation of the Deity, they seemed to have surveyed that infinite object under different aspects; and while Fletcher was absorbed in the contemplation of infinite benignity and love, Brainerd shrunk into nothing in the presence of infinite purity and holiness.

"The different situations in which they were placed, had probably considerable effect in producing or heightening their respective peculiarities. Fletcher exercised his ministry in the calm of domestic life, surrounded with the beauties of nature; Brainerd pursued his mission in a remote and howling wilderness, where, in the midst of uncultivated savages, he was exposed to intolerable hardships and fatigues."

Mr. Hall thus speaks of the benefit to be derived from the contemplation of the character of such men as Brainerd, Fletcher and Martyr.

"If the biography of men such as these, fails to produce all the benefit we might expect, some will be ready to impute it to that hopeless superiority of character which seems to place them almost above the reach of imitation. The justice of the inference, however, may be fairly questioned, since he who proposes for his imitation a model approaching to perfection, though he may not equal, will, probably, in the fervor of his exertions to copy it, take a higher flight than if he had contented himself with the contemplation of an inferior standard. He who forms his taste on the imitable productions of a Raphael, will reach nearer to perfection than he could arrive by the study of an inferior artist; and for the purpose of restoring man to the image of his Maker, the wisdom of God has thought fit to exhibit a faultless model, in the character of the incarnate Redeemer."

We have been requested to copy the following from the Christian Advocate and Journal, by Rev. B. Othman, who furnished some introductory remarks. These remarks were furnished the printer, but have been inadvertently mislaid.

Brother Cox's expressions of good will towards us are in perfect accordance with the high opinion we had entertained of his character and spirit, and we assure him that they are most sincerely reciprocated on our part. We have copied his articles in our paper, because we desired a fair and dispassionate investigation of the subject which the vociferous declamations of others had brought before the public; and we were happy to find in him a candid writer on that side of the question, more able, certainly, to do it justice than any one else who had entered into it.

The views of both are now before our readers; and we have no desire to influence their decisions respecting them. The main points of difference, we think, must be perceived by all who will carefully compare what has been said on both sides. Much time indeed might be spent in explanations, definitions and illustrations on minor points. But, on reviewing the whole, we perceive that in attempting to reply to the article from the Journal in our present number, we should only repeat some part of what is contained in Bishop Hedding's address, Dr. Bang's communications, or our own remarks already published. We refer the reader therefore to these, and leave him to form his own judgment, in so far as least as the matter at issue between us and the Journal is concerned.

There are two or three points, however, which it may be proper for us to notice in this place.

The true and legitimate interpretation of the paragraph quoted from Bishop Emory's Defence of our Fathers, we are satisfied to suspend upon the terms of the text itself, viewed in connection with the subject, and the known sentiments and practice of the writer. Whatever private reasons we may have to confirm us in our opinion respecting it, we do not wish that they should be employed to influence that of others. They will judge for themselves.

What we said of the peculiar process which the preachers throughout the connection are to take, in order to effect a change of any of the principles of our economy, guarded by the restrictive regulations, we think will be understood. And in so far as the argument is concerned, we trust our remarks will be correctly applied. It belongs to the conference to be governed by those principles. But that the members of one have a part conjointly with those of all the others, in preparing the way to effect any proposed change, gives them no claim to act irrespective of the existing principles in conducting their regular conference business. No preacher can be received to travel without first receiving the recommendation of a quarterly meeting conference; so that these bodies have a control in this matter. Yet the quarterly meeting conferences, in their capacity as such, have no power to admit preachers to travel, any more than annual conferences, as such, have power to change the restrictive regulations.

We supposed our views misapprehended by the Journal from this circumstance. It appeared to us that the general course of reasoning pursued by the editor, as well as his illustrations throughout the article, proceeded on the ground that the bishop had a right, according to our doctrine, to decline doing any kind of business. Whether that was a correct view of it or not, we wish others to determine, rather than ourselves. In what sense our doctrine makes the bishop "guardian of both doors" in a conference, or whether it invests him with any authority other than is common to responsible officers in judicatories, instituted for special purposes, we leave to be decided by comparing our remarks with acknowledged principles and uniform usage in such cases.

"1. The scheme of the Advocate is impracticable. We will suppose a case presented by the bishop. The doctrine of the Advocate is, that the conference may decline acting upon any question submitted by the bishop. Now, how can the conference decline acting, without acting? The moment the question obtains a second, it is no longer with the bishop as the Advocate contends, but it is in the hands of the conference. It is for them to reject, approve, or make some other disposition of it in an orderly or legal manner."—[Journal.]

In the first case, suppose it is not either moved or seconded by any member of the conference, what will be the result? Does not the conference decline acting? But suppose the application come in writing, from the bishop, or any other person, formally addressed to the conference, and a motion be made, that the subject is not cognizable by that body, and prevail? Is not that to decline acting on it? Or, if a motion be made that the person presenting it, have leave to withdraw his document, or even that the subject be indefinitely postponed, or laid on the table, would not either of these be declining to act on it? In any sense assumed by the Advocate, it certainly would. Let the reader compare and judge.

The precise import of the second objection we do not understand, not even what the Journal represents as the object of the Advocate. To place the parties in a situation to prevent any thing being done in the conferences is certainly not the object of the Advocate; and if the doctrine it has laid down leads to such a result, we have not the sagacity to see it. In our estimation, directly the reverse is the fact. With respect to regular conference business, the bishop is obliged, we have said, to bring it forward; and if he does not, he is liable to impeachment. There can be no danger in respect to this, then:—we presume there is no apprehension of any. If a majority of the conference should turn aside such business, by any positive course they might adopt; such as laying each item on the table, or adjourning the sessions of the conference from time to time, or any other process having the same effect, admitting them control in this matter, they might indeed trammel the operations, and prevent the regular business being done. To this, therefore, we have objected. Still, there is little doubt with us, that, in such a case, it would be the right, if not the duty of the bishop, to go through the regular minute business with the minority only, leaving the others to take their own course. But beyond the regular business, in matters in which the parties could not agree, either the bishop or a minority dissenting, what serious consequence would result from their being brought into an attitude in which they could do nothing? It is possible, in such cases, that nothing ought to be done. In every instance of the kind, the dissenting party, if actuated by honest motives, must really think so. And what of this? We have said before, bounds must be set somewhere. And to a doctrine which would compel a bishop to sit and hear every thing which might be brought before a conference, and discussed in it beyond the regular business, until they were pleased to release him, we have before said, we cannot subscribe. Nor can we conceive that declining to do so, or to concede the right of the conference to oblige him to do so, has in it a single element of the fearful thing we call coercion. But we are extending our remarks beyond what we intended. Whether the doctrine of the Advocate be chargeable with the consequences which our respected brother Cox has inferred from it, and to which he has applied his remarks, we leave our readers to judge. And so we will dismiss the subject for the present. Want of room prevented our publishing this last week.

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1. The HERALD is published weekly at \$2.00 per annum, if paid within two weeks from the time of subscribing. If payment is neglected after this, \$2.50 will be charged, and \$3.00 if not paid at the close of the year.

2. All subscriptions discontinued at the expiration of eighteen months, unless paid.

3. All the travelling preachers in the New England, Maine, and New Hampshire Conferences are authorized agents, to whom payment may be made.

4. All Communications designed for publication, should be addressed to the Editor, post paid.

5. Letters on business should be addressed to the Agent, and be post paid, unless containing \$10.00, or five subscribers.

6. All biographies, accounts of revivals, and other interesting facts, must be accompanied with the names of the writers.

We wish agents to be particular to write the names of subscribers, and the name of the post office to which papers are sent, in such a manner that there can be no misunderstanding or mistake.

Oct. 18.

## PUBLIC NOTICE.

**SOUTH NEWMARKET SEMINARY.**—The public are hereby informed that this Institution is in successful operation, under the superintendence of WM. T. HARLOW, A. R. Principal, joined by the labors of Miss MARGARET E. WINS, an experienced teacher, as Preceptor.

The range of studies at this Seminary, is such that young gentlemen can become acquainted with all the common and higher English branches, and also be fitted to enter any of our colleges; and young ladies may acquire a thorough English education, including the ornamental branches, and a knowledge of the ancient languages. Lectures will be given from time to time on the Natural Sciences and on classical literature, and the literature of modern times, especially of our own country. To which will be added instruction in vocal music. A respectable Philosophical Apparatus and a Cabinet of Minerals, and to which additions are constantly being made, are already furnished for the permanent benefit of the Seminary. Particular attention will be paid to the morals and health of the Students; and every measure will be taken to render their stay at the school pleasant and profitable.

The Institution is established at South Newmarket, one of the most pleasant and healthy villages in the county of Rockingham, removed from all noise and dissipation, and from every thing calculated to interrupt the studies of the students. The school is intended to be permanent, and every measure will be taken to secure to the students all the advantages which are to be had at any of our Academies.

The Spring Term will commence on the first Thursday of March.

Charges will be formed in the various departments at the commencement of the term, and it is desirable that all should be seasonably present.

The tuition will be as follows, half payable in advances, and half at the middle of the term:

Common English, \$4.00  
Chemistry, \$5.00  
Mathematics, 4.50  
Latin, Greek, French, 5.00  
Botany, 4.50  
Books, 1.00  
Natural Philosophy, 4.50  
Ornamental Branches, 7.00

To no scholars more than \$5 will be charged, except for ornamental branches.

The price of board in the village is \$1.75.

Text books may be purchased in the neighborhood at reasonable prices. Students wishing to obtain boarding places, will be accommodated by the Rev. James C. WELLS, Esq., in behalf of the Board of Trustees.

SAMUEL NORRIS, Agent.  
South Newmarket, Jan. 15, 1838.

## NOTICE.

**THE Spring Term of the HOLLISTON MANUAL LABOR SCHOOL** will commence on the first Tuesday of March next.

Board at the Boarding-House, exclusive of washing, fuel and lights, \$1.75.

Tuition for English, including higher branches, \$4.00 per Term.

Languages, \$3.00 per quarter.

Music will be taught, should any wish to take lessons, at a reasonable compensation.

Scholars that are wishing to board in the family of the Principal, should speak for their rooms as soon as convenient, for it is probable that they will all be taken up before the Term commences.

N. B. There are opportunities for scholars to company together and board themselves, and reduce their expense of board, if desired.

GARDNER RICE, Secretary of Board of Trustees.  
Newbury, Vt., Jan. 20, 1838.

## BOOKS.

**THE General Catalogue, Sabbath School Books and Tracts** published by the Methodist Book Concern at New York, are for sale at the Methodist Book Depository, 22 Washington street, at their wholesale and retail prices.

Also, Bibles of different sizes and quality; prices varying from 50 cents to \$5.

Robinson's Catechism.  
Josephus' Works—Rollin's Ancient History, Encyclopedia Americana, 15 vols.  
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All of which are warranted to be correct, and at our retail price a liberal discount will be made to wholesale purchasers.

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D. S. KING, Agent N. E. Conference.  
Sept. 30.

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The great success which has attended their treatment of the above diseases, and the propriety of their mode of treatment, has rendered their names well known, and has procured them their own sex, render any argument in favor of their practice unnecessary.

The many complaints incident to Children will meet their particular attention.

The Patent Medicated Champoo Baths will be administered to Ladies at any hour of the day. These baths are not only a luxury to persons in health, but a cure for many diseases.

Family Rights for the above bath can be obtained on application.

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